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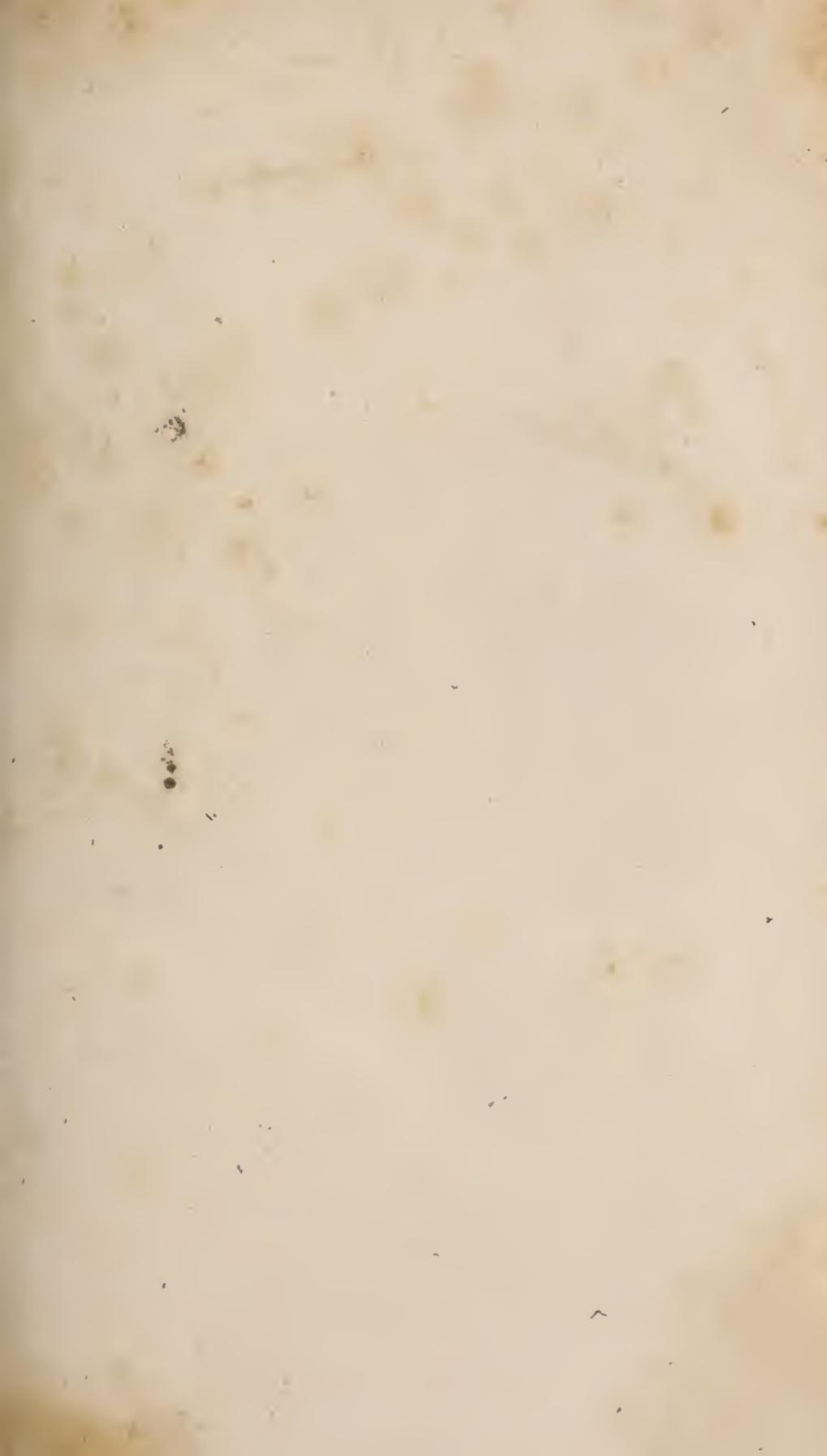
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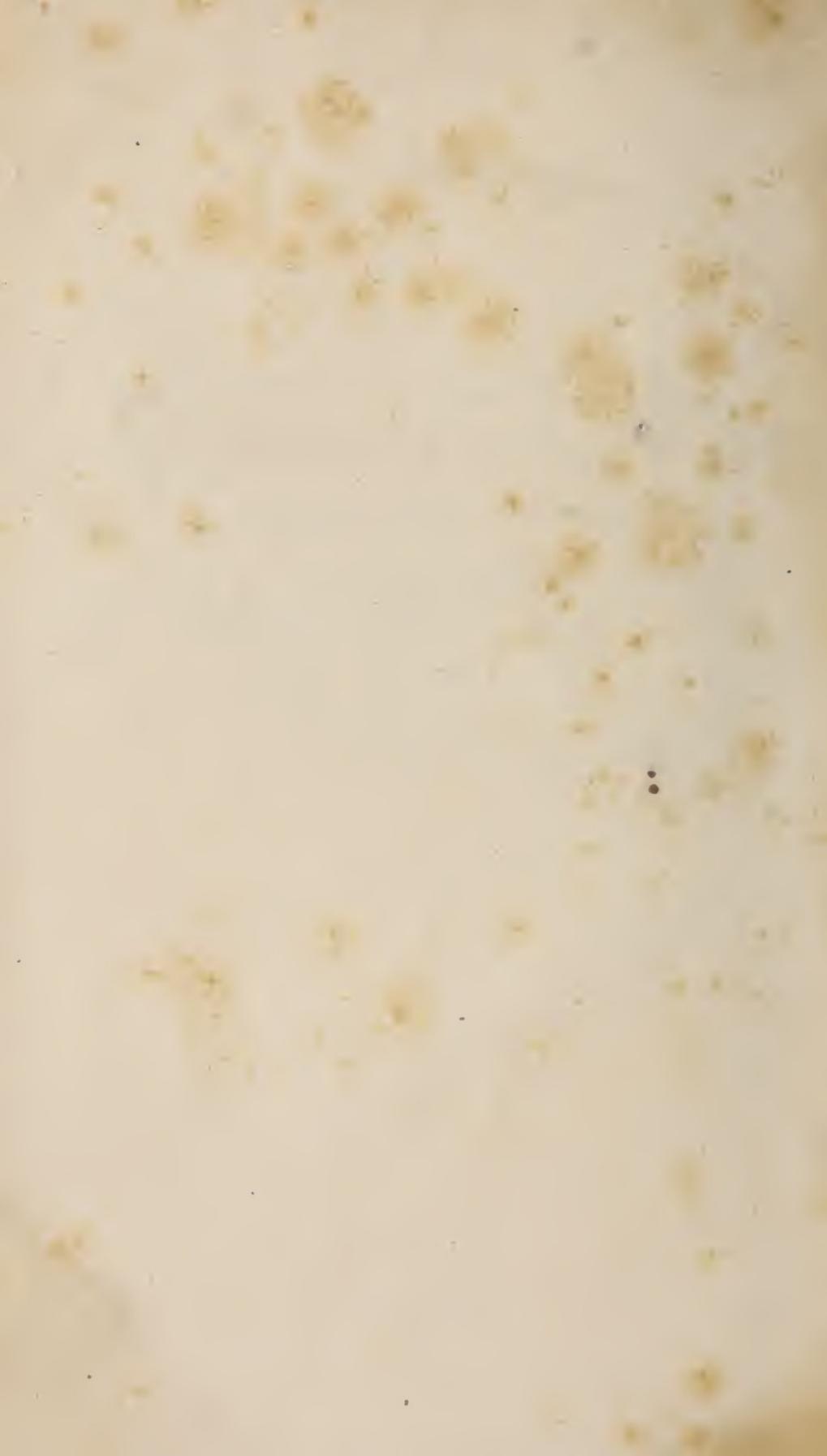
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THE
AFRICAN REPOSITORY
AND
COLONIAL JOURNAL,

VOL. I.

PUBLISHED BY ORDER OF THE MANAGERS OF THE AMERICAN
COLONIZATION SOCIETY.

The Profits arising from this work, are devoted to the cause of the Society.

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1826.

THE WAGELT

BY JAMES WAGELT

ILLUSTRATED BY THE AUTHOR

WITH A PRACTICAL APPENDIX

CONTAINING A HISTORY OF THE WAGELT

AND A TREATISE ON THE WAGELT

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MARCH, 1825.

[No. I.

AMERICAN COLONIZATION SOCIETY.

It may be proper at the commencement of our work, to give a concise history of this Institution. The objects proposed by this Society, had, long before its origin, attracted the attention and occupied the thoughts of several enlightened and intelligent individuals. As early as the administration of Mr. Jefferson, the Governor of Virginia, at the request of the legislature of that state, addressed a letter to the President, with enquiries concerning the best means of obtaining a territory for the colonization of free people of colour. The opinion expressed in reply was, that an establishment should be formed in Africa similar to that then existing in Sierra Leone. A short time before the organization of the Society, this subject was brought forward more prominently by Virginia, in certain resolutions adopted by her legislature, by which the execu-

tive was instructed to "correspond with the President of the United States, for the purpose of obtaining a territory on the coast of Africa, or some other place not within the State, or territorial governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated in this commonwealth."

But those operations which gave existence to the Colonization Society, are to be traced principally, to the thoughts and exertions of a retired, but eminent christian in New Jersey. For years had the condition of the free coloured population of our country, excited the compassion of the Reverend Robert Finley, and aroused the whole vigour of his intellect, to form plans for their relief. In the exiled children of Africa, this good man saw not merely the heirs to a

temporal, but to an eternal existence; not those possessing merely the virtues of natural and social affection, but also capacities for the high improvements and joys of an immortal state. In the prosecution of his object, Dr. Finley exhibited great disinterestedness and perseverance. In a report recently presented to our Board, by the Rev. George Boyd, and Dr. Ayres, we have been happy to find a more minute and interesting account of the exertions of this gentleman, than we had before seen, and which all must peruse with pleasure.

"The Rev. Robert Finley, (at that time) residing at Basking-Ridge, in the state of New Jersey, in the year 1816, began to disclose with freedom, to his friends and to the public, the noble and benevolent scheme, in behalf of the free people of colour in the United States, which he had been for some time meditating, and which he prosecuted with his characteristic zeal and perseverance, until principally through his instrumentality, the Colonization Society was formed at Washington, in December, 1816. The following extract of a letter addressed to John P. Mumford, esq. of the city of New York, exhibits some of his early views and operations in regard to this matter:

Basking Ridge, Feb. 14th, 1815.

DEAR SIR,

'The longer I live to see the

wretchedness of men, the more I admire the virtue of those who devise, and with patience labour to execute plans for the relief of the wretched. On this subject, the state of the *free blacks*, has very much occupied my mind. Their number increases greatly, and their wretchedness too, as appears to me. Every thing connected with their condition, including their colour, is against them; nor is there much prospect that their state can ever be greatly meliorated, while they shall continue among us. Could not the rich and benevolent devise means to form a colony on some part of the coast of Africa, similar to the one at Sierra Leone, which might gradually induce many *free blacks* to go and settle, devising for them the means of getting there, and of protection and support till they were established? Could they be sent back to Africa, a three-fold benefit would arise. We should be cleared of them—we should send to Africa a population partly civilized and christianized for its benefit. And our blacks themselves, would be put in a better situation. Think much upon this subject, and then please to write me when you have leisure.'

"The subject in general which Mr. Finley had deeply considered, and the opinions of his friends whom he had consulted, furnished so much encouragement, that he resolved to make a great effort to

carry his benevolent views into effect. An important question was then to be decided—in what place, and in what manner would it be best to commence active operations, in pursuing the proposed objects? In contemplating this preliminary inquiry, and in making additional preparatory arrangements, he spent a considerable part of the fall of 1816. Towards the close of November, he became determined to test the popularity, and in some measure the practicability of the whole system, by introducing the subject to public notice, at the city of Washington. *The contemplated plan appeared to him to be so vast in its nature, and so difficult of attainment, the interests involved in it so numerous, extensive, and complicated, that he was persuaded it could be carried into effect only by being made an object of national patronage.*

"Mr. Finley arrived in Washington about the 1st of Dec. 1816, and began immediately to make arrangements preparatory to a meeting of the citizens. He visited several members of Congress, the President, the heads of departments, and others. His heart during the whole of this time was much engaged, and he said he would cheerfully give, out of his limited means, five hundred dollars to ensure the success of the scheme. His conversation and zeal had a considerable influence

in collecting people to the meeting, and in conciliating many, who at first appeared opposed. He proposed a prayer meeting for the success of the undertaking; which was held, and in which he was earnestly engaged in prayer. Some were incredulous, and though they did not oppose, laughed, and ridiculed the thing altogether. When told of this, he remained unshaken in his purpose, and meekly replied, "I know this scheme is from God."

The Institution in whose organization Dr. Finley had acted so important a part, was only permitted to bear public testimony to his worth, by enrolling him among its Vice Presidents, when he was called from his christian labours to his eternal reward.

During the year 1818, the Rev. Messrs. Mills and Burgess, visited Africa, to acquire such information, as might facilitate the operations of the Board, and especially to ascertain at what point on the coast, land eligible for the location of a colony, might most easily, be obtained. On their passage to this country, after a very faithful and able discharge of the duties of their mission, the death of Mr. Mills deprived the world of one of the best and most useful of men.

The Elizabeth sailed in 1820 with two agents for the United States government, the society's agent, and about eighty emigrants; but arriving at an unfavourable

season, and selecting for a temporary residence an unhealthy spot, and experiencing the miseries of carelessness, indolence, and in subordination, too generally prevalent among the colonists, the three agents and twenty-four settlers died in the course of a few weeks. This unfortunate expedition greatly discouraged the public mind. In 1821, Messrs. Andrews and Wiltberger on the part of the Society, and Messrs. Winn and E. Bacon the United States agents, proceeded to Africa with a considerable reinforcement of colonists; and in obedience to instructions, sought and obtained permission for the settlers to reside at Sierra Leone, until their negotiations with the natives might prove successful.

Fruitless efforts were made by Messrs. Andrews and Bacon, to purchase land in the Bassa country, but immediately after his return to Sierra Leone, the former died, and was soon followed by Mr. and Mrs. Winn into the heavenly world. Dr. Ayres was now appointed agent for the Society, and in company with lieutenant Stockton, of the United States schooner Alligator, proceeded with great resolution to effect the object of this Institution. After much perplexity and delay, the perseverance and ability of these two gentlemen were successful, and the natives ceded to the society a tract eligible, and for

the present sufficiently extensive; including cape Montserado, which afford a site better adapted, perhaps, to the purposes of a colony, than any other station on the windward coast of Africa. To this territory, since called LIBERIA, the colonists were immediately removed, and Dr. Ayres, after superintending the earliest improvements of the settlement, returned to this country to make a statement of its wants, and obtain the requisite supplies. Before his arrival, however, Mr. J. Ashmun was on his way to Liberia with fifteen recaptured Africans, and thirty-five colonists. He received a commission of agency, under which he was to act, in case of the absence or death of Dr. Ayres. He arrived in time to prevent the extermination of the colony, which was repeatedly attacked by the natives (amounting at one time to 1500,) in December, 1822. About thirty colonists only, were able to bear arms. The defence of the infant settlement by Mr. Ashmun, still suffering the effects of the fever of the climate, evinced a courage and ability, which have seldom, if ever been surpassed.

In April, 1823, Dr. Ayres revisited Africa in the Oswego, accompanied by sixty colonists. In December of the same year, he was compelled by extreme illness to return. On the tenth of January, 1824, the ship Cyrus sailed with one hundred and five emigrants.

During the present year, sixty-seven colonists have taken passage in the brig Hunter. Of the safe arrival of this vessel we have not heard, as about six weeks only have elapsed since she took her departure.

The colony in Liberia (reckoning those in the Hunter,) consists of nearly four hundred individuals. Since the visit of the society's agent in August last, it has enjoyed a degree of prosperity, and been marked by a rapidity of improvement, which has rarely been exceeded in the history of any similar establishment. God has given it his blessing. The eye of the

stranger is struck with the religious aspect of the settlement. He beholds on cape Montserado, standing in lonely beauty, a christian village. There flourish the virtues of the gospel, defended by the Almighty from the influences of paganism, cherished and refreshed by the dews of his grace.

There is in the colony a prevailing, increasing spirit of obedience, industry, enterprize and piety. Schools are established, churches are building, government is respected, agriculture receives general attention, and the wilderness is retiring before the face of civilized man.

COMMUNICATION.

Mr. Editor,

The friends of freedom and humanity have reason to rejoice that a spirit appears to have gone abroad upon the earth, which promises great things for poor persecuted Africa. It is passing from heart to heart—it begins to fill our land, and must sooner or later pervade the whole christian world, for it is surely from God. Philanthropy was long deaf to her feeble cries—until lately she had no advocate—but her cause has now been pleaded before assembled senates; and mighty nations have confederated for her protection. The benevolent enterprize to which your publication is to be

devoted, has been formally recommended by the highest and most august assemblies in the land, both ecclesiastical and political. The venerable General Assembly of the Presbyterian church, the Methodist General Conference, the Baptist General Association, and the General Convention of the Protestant Episcopal Church, together with many of their subordinate conventions, have earnestly presented it to the favour of the religious public. The legislatures of Virginia, Maryland, Tennessee, Georgia, Ohio, New Hampshire, and New Jersey, have bespoken for it the patronage of the nation; and from every branch

of the general Government, it has been honored with demonstrations of unequivocal regard. In *Congress* there is registered in its behalf, a "Report" of approbation, while many of the most influential members are its friends, its public advocates, and some of them its active officers. Our late Chief Magistrate, who filled with so much honor and success the *executive* department, did something more substantial than merely to approve its plans. The highest *judicial* officer in the nation, is President of an active Auxiliary at Richmond; while his venerable associate of Mount Vernon, (with a spirit worthy of the name he bears,) presides in the councils of the General Board.

Several of our seminaries, both of classical and sacred literature, have manifested their interest in its welfare. The North American Review, our best literary—the Christian Spectator, the Christian Advocate, and the Boston Recorder, our best religious; and the National Intelligencer, with others, our best political publications, have all written largely in its defence. It seems to captivate all classes of men. In the language of the last Report from Washington, "a thousand powerful minds scattered throughout the Union, are at work for this Society." Yes, many a clear head, and warm heart, and vigorous hand, is pledged for its support.

Besides, there is Omnipotence engaged in the cause. When was it ever known that an enterprise recommended alike by duty, interest, and humanity, failed to secure the approbation of a virtuous and enlightened people, if its *advocates* did not prove unworthy of their trust? Let them keep it steadily in the view of the community—unshaken by disaster, unappalled by difficulty, turning a deaf ear alike to ridicule and reproach:—in public and in private, from the pulpit and the press; again and again, let their object be brought before the nation—let those who can write appear in our newspapers, and those who can speak rise up in its behalf before our popular assemblies; let the rich give money, and the learned talent, and the powerful influence, and the poor unlettered peasant, who has neither money nor power, nor talents to bestow—yes, even he may give his blessing; and in a government like ours, it shall not return unto him void. Were each individual member of a scheme like this, to pursue with firmness his appropriate walk, and bring forward with fidelity his own peculiar contribution, the result of their united efforts would be one of the most beautiful exhibitions of well organized benevolence, which has adorned the present age. Such a cause, *so sustained*, must ultimately triumph. It commends itself

to the good sense of the community. Upon this rock we build our hopes, and the gates of hell shall not prevail against them.

The object of these remarks, is to encourage the friends of Africa to press forward in their career of honorable usefulness, and to invite those of them whose consciences or convenience may permit, to unite with me in discussing the plans, the prospects, and the claims of the American Colonization Society. It certainly promises much good to ourselves—it will improve the character of those whom we hold in bondage, as well as the condition of those who have been emancipated. It will extinguish the slave trade. It will introduce civilization and christianity into Africa. It will benefit the cause of religion, freedom, and humanity. And if all this be true, it is alike the interest and the duty of this Government, to take the whole enterprize under its protection. The plan for preparatory instruction, which is developed in a letter from general Harper to Dr. Woods, to be found in the last number of the North American Review, is particularly worthy of publick attention. It is practicable, judicious, and economical. It deserves the extensive patronage of this nation. Such at least is the conviction of one who has thought much on these different subjects. For those who have leisure and ability to write, they

are interesting and important themes. The following "observations" are supposed to be not altogether unconnected with them, and if deemed worthy of publication are at your service.

R. T.—x.

OBSERVATIONS

On the early history of the Negro Race.

To those who are at all acquainted with the early history of mankind, it must afford a curious commentary upon the mutability of human affairs, to hear the strange conjectures which are sometimes indulged about the origin of the *Negro race*. In defiance of all our records of antiquity, both sacred and profane—they are contemptuously spoken of as a distinct order of beings; the connecting link between men and monkies.

Those who talk in this way, do not recollect, or perhaps do not know, that the people whom they traduce, were for more than a thousand years (that is ten times as long as this Government has been in existence,) the most enlightened on the globe.

They were called *Ethiopians*, from two Greek words denoting the colour of their skin; and the spirit of adventure by which they were distinguished, together with the superiority which they every where manifested over the nations among whom they dwelt, rendered this name illustrious throughout Europe, Asia, and Africa.

The father of this once distinguished, although now despised and persecuted race, was *Cush*, the grandson of Noah. He was himself an Ethiopian; and is so called by the Alexandrine Chronicle, Josephus, Byrant, and other writers of equally high repute. The nation whom the LXX called "*Ethiopians*," are in the Hebrew denominated "*Cush*" or "*Cushites*," and this is the name by which they were known wherever the Greek language was not spoken. Where Jeremiah says, "Can the Ethiopian change his skin?" the word in the original, is "*Cushite*."

The Cushites, or Ethiopians, established the first government, and the first regular police, which history records. The first great city which we have described in history was built by them. They surrounded it with walls, which were, according to Rolin, "in thickness 87 feet, in height 350 feet, and in compass 480 furlongs, which make *sixty miles!*" This stupendous work they shortly afterward eclipsed by another, of which Diodorus says, "never did any city come to the greatness and magnificence of this,"—(Diod. Lib. 2. p. 90. 98.) All those mounds and causeways, (ays a modern writer of ability,) the high roads and stately structures which have been attributed to Semiramis of Babylonia, are the works of this people." Thus

at a time when the rest of the world was in a state of barbarism, the Ethiopian family were exhibiting prodigies of human genius, at which mankind have not yet ceased to wonder—and which they have never so much as dreamt of being able to transcend.

They were first located in a beautiful region between the Euphrates and the Tigris, which, taking its name from them, was called "*the country of the Cushdim*;" by the western nations, *Chaldea*; and in scripture, the land of *Shinar*. Here it was that the splendid achievements which have just been noticed were performed. In after times, led on by men who are signalized in history under the name of "*Royal Shepherds*," they subjugated the whole of Upper Egypt, which they held in bondage for more than three hundred years. They found that country in a state of barbarism;—they left it the mother of science, and the mistress of the world! They colonized lower Egypt, which was before scarcely habitable. By the most stupendous efforts which human genius ever conceived, or human enterprize accomplished; they drained a large lake or rather ocean, and converted a territory, which others had abandoned to hopeless sterility, into one that is celebrated to this day, by travelers and poets, as the garden spot of the earth. And the same daring spirit, which in defiance of

God's authority, built a city upon the ruins of the Tower of Babel ; as if in mere mockery of men, threw up pyramids, obelisks, and mausolea, which even now baffle conjecture ; and if they were not still standing, and open to the curious of all nations, might stagger the faith of credulity itself.

The *Cushites* also planted a colony in the country which lies immediately to the south of Egypt, since denominated Ethiopia proper.(a) And there can be no doubt that the vast region from which our slaves are brought, was first settled by this hardy and adventurous population. Of this there are many proofs,—1st the striking accordance of complexion, language, manners, customs, &c. by which (with slight shades of variety,) the inhabitants of the south and west, are assimilated to those whom we know to be of Ethiopian extraction.—2d, The whole southern peninsula of Africa was once called Ethiopia.—3d, Bruce gives us to understand, that there is a tradition handed down from time immemorial in that country, that Cush was their father, and that he actually dwelt among them.—4th, It is express-

ly related by historians that the *Cushites*, “traversed a great part of Africa”—(see Rees's “Cush.”) 5th, and lastly, the geographical situation of the country, renders it almost a matter of demonstration. Whoever will take the trouble to examine a map of Africa, may see at once that the natives bordering the Mediterranean coast, are separated from the rest of the continent, by “a boundless and impassable wilderness.” On the west of Egypt, says our distinguished countryman, Dr. Griffin, “stretching away to the south, is the immense Lybian Desert ; west of that commences the great desert of Sahara, which extends across the continent to the Atlantic ocean, cutting off the whole country of Phert [Barbary,] from the body of Africa, by an ocean of sand 800 miles in breadth. Thus the only highway to the south, was blockaded up by the *Cushites*, who themselves had nothing to prevent them from spreading into all the regions now occupied by the Negro race.”

But their enterprize did not exhaust itself in the prodigies which they performed in Africa—“They bore sway over almost all Asia ;” and travelled even to the borders of Japan. Negro settlements are at present, scattered throughout the mountains of that country. Even two continents could not afford field enough for the expansion of their energies.

(a) See on this subject, *Bibliotheca Ravanelles*, under “Cush”—Brown, under “Cush,” supplements to Calmet's Dictionary, p. 27. Charleston edition—Rollin, vol. 1, p. 146—Strabo's Geography, p. 27, 24—Josephus, *Antiq. of the Jews*, B. 1. ch. 6. sec. 2.

It is supposed by some, that the whole Scythian race sprang from that section of Arabia, which they once inhabited. Be that as it may, they wandered over all Europe; and a settlement long existed on the western coast of Spain, which was called from them *Iberian Ethiopia*.

"This people," says a writer from whom we have already quoted, "were rewarded for their wisdom." "Wherever they went they were in every respect superior to the natives." It does really appear as if all the nations of the earth were under the heaviest obligations to them. They gave to Africa, and through her to Europe and America, all the wisdom of the Egyptians; while they scattered over Asia the arts of weaving, dying, the management of silk and cotton, and the culture of the vine.

They introduced that form of Idolatry which has been denominated Hero-worship, and made themselves the Gods. Their achievements have been shadowed forth in the superstition of the early ages. It is supposed that they are the Giants that invaded Heaven, on the plains of Babylonia,—the Magicians of Egypt, the Astrologers of Chaldea, the Magi of the east, the Titans of Greece and Rome, the Cyclops of Sicily, and the fabulous Heroes of the world: invincible in war, and yet preeminent in all the arts of

peace; distinguished above other men for learning, enterprize and valour—at once the tyrants and instructors of mankind!

The Egyptians borrowed from them their arts and sciences, and even their religion—out of the wide elements of which, the classic mythology of *Greece* was afterwards constructed. Beneath the influence of this elegant superstition, the imagination was kept constantly awake. It breathed life into all the forms of material nature—the wilderness became populous with invisible inhabitants—every grove had its presiding Genius; every city its guardian Deity; a Dryad inhabited every venerable oak; and some beautiful Naiad bathed herself in every fountain. Doubtless it was to this dream of fanciful devotion, that the Grecian bards were indebted for much of their poetic inspiration.

For their philosophy, the Greeks were more unequivocally indebted to the Egyptians. Plato and Pythagoras studied in the schools of Heliopolis. But even the Egyptians, who through other nations have shed down upon us the mellowed glories of antiquity, shine only with a borrowed illumination.—*It was the light of this ancient people!*

"Hence (says Bryant,) arose the tradition that the Babylonians not only conquered Egypt, but that the learning of the Egyp-

tians came originally from Chaldea; and the like account from the Egyptians; that people from their country had conquered Babylon, and that the knowledge of the Chaldeans was derived from them."

If any should hesitate to adopt the account which has been given of the Cushites or Ethiopians, and thence take occasion to controvert the doctrine of the benefits derived from the Negro race, he might be told that the Egyptians themselves were Negroes. A single quotation from Herodotus "the father of history," will be sufficient for this point,—" For my part (says he,) I believe the Cholchi to be a colony of Egyptians, because *like them*, they have *black skins and frizzled hair*."

The whole civilized world has recently been convulsed by an excitement in favour of the Greeks, and it was astonishing to see the commotion which it produced with us. Our literary gratitude was appealed to. The descendants of Solon and Lycurgus, of Aristides and Leonidas, of Epaminondas and Philopoemen, of Phidias, and Praxiteles (long held in bondage,) were struggling to be free! Our Colleges, Academies, and even the common Schools were every where in arms. It did really appear as if both pupils and preceptors were seized with the sublime phrenzy of war; and one might have been

tempted to expect from the uproar which they made, that an army of school-boys, marshalled by their tutors, and led on to victory by grave doctors of Divinity, were destined to restore liberty to Greece, and lay bare to its foundations the huge fabrick of Turkish despotism. But the splendid enthusiasm has subsided, and Greece is still a slave. "Sic transit gloria mundi!"

I would not however be understood to censure this effervescence of public feeling. It was a generous appeal—and well has it been answered. But is it not wonderful that the descendants of a people to whom the Greeks were indebted for their arts, their learning, and even their religion, should have been at that very time, in a dark and prostrate condition, in the bosom of a country calling itself *christian*, and that country *our own*:—without exciting one throb of interest—without arousing one effort of united charity—without awakening, by all that is appalling in its aspect, one manifestation of political solicitude?

"How are we astonished, proclaims Volney, as if in mournful indignation, when we reflect that to the race of Negroes, at present our slaves, and the objects of our extreme contempt, we owe our arts, sciences, and even the very use of speech. And that in the midst of those nations who call

themselves the friends of liberty and humanity, involuntary servitude is justified, while it is even a problem whether the understanding if Negroes be of the same species with that of white men."

All this and more may be said of Africa. She may be persecuted, she may be degraded in theory as well as in practice to the level of the brutes—they may deny to her the very nature of humanity—but still she has a heart to feel, and an immortal soul to be saved; and although rude are her manners, and very hard her lot, and sable her complexion, as the Lord liveth, "she is one of our mother's children."

"Whence (says a writer in the North American Review,) came the civilization of Greece? It was brought by colonies from Egypt, How was Italy civilized? By colonies from Greece. How was Europe civilized? By the Roman military colonies. Whence came the civilization of America?" And why may not America, the best and the brightest in this wonderful series of revolution, carry back *by colonies* to Africa, now in barbarism, the blessings which, through ages that are passed, and

nations that have perished, were received from her? The civilization which was derived from this venerable source, was of the earth, and transitory. It has often been exhausted in one country, as it was awakened in another. But that which it may be our privilege to roll back like a bright flood upon those regions of ignorance and barbarism, shall be blended with the light that came down from Heaven—than can never be extinguished—the light of immortality!

T. R.

P. S. In support of the above opinions and remarks, the reader is respectfully referred to the following authorities: Dr. Griffin's Plea for Africa, Rees's Cyclopœdia, Articles, "Cush, Aurite, Dispensation of Mankind, Egypt, Shepherds, Ethiopia, Copti, Carthage, Sokman, &c. Bryant's Observations on Ancient History, Calmet's Dic. of Bib. under *Cush*, Cathan, Antheites, Araxes, &c. Brown's Dictionary of the Bible, "Cush," Gregoire on the Literature of Negroes, Clarkson on Slavery, Wells's Geography, vol. 1. p. 100, Bibliothica of Ravanelles, "Cush," Strabo's Geography, p. 21, 24.

ANNUAL MEETING OF THE
COLONIZATION SOCIETY.

This meeting was held in the Supreme Court Room of the Capitol, on the 19th February, and was honored by the attendance of Gen. Lafayette, Chief Justice Marshall, and many other distinguished individuals. Wm. H. Fitzhugh, esq. one of the Vice Presidents, took the chair, when the report was read by Mr. Gurley. Robert F. Stockton, Esq. then submitted certain resolutions of the New Jersey Colonization Society, and made an address, from which we give the following extract:

"Why is it, sir, that the people of these United States have thus far enjoyed a happiness and prosperity unexampled in the annals of nations? Is it exclusively to be attributed to the wisdom of her statesmen? To the upright and independent administration of her laws; to the physical strength and resources of the country; to the prowess of her army, and the devotedness of her sailors? No, sir! All this is well, is excellent, is admirable; but more than this is nevertheless required. It is because, whatever may be the cancerous and alarming evils which, by its early masters, have been entailed on the finest country in the world, her institutions of modern times, dating their birth with the American revolution, are based substantially on moral rectitude and the equal rights of man. But, sir, let me not be misunderstood on this delicate and important question. With the enthusiasts of the North, I embark not in the wild and de-

structive scheme, which calls on the South for immediate and universal emancipation. With the South—but, sir, I will not offend against the talent, and refinement, and magnanimity, by which all who have the happiness to know it at all, know it to be distinguished, by suggesting the possibility that, what long-lived error has made indispensable for the present, she can wish to increase, and strengthen, and perpetuate. No, sir! There is a golden mean, which all who would pursue the solid interest and reputation of their country may discern at the very heart of their confederation, and will both advocate and enforce—a principle of justice, conciliation and humanity—a principle, sir, which is not inconsistent with itself, and yet can sigh over the degradation of the slave, defend the wisdom and prudence of the South against the charge of studied and pertinacious cruelty, and yet, with an eye of warning and a voice of thunder, invoke them to be stirring in the great cause, and claims of nature. Thus, sir, it is, that, although inheritors of difficulties of no ordinary complexity, these United States in their separate as well as their federative relations, are substantially based on those elevated maxims which, if they continue to maintain, will not fail to reward them with unparalleled liberality.

Nor, sir, in the future application of these great principles, do I presume to counsel the statesmen of the day, or to instruct them in their creed of political morality. But surely, sir, as a citizen and a freeman, yielding to no one in an ardent devotion to my country's honour, I may be allowed to conjure those distinguished individuals, upon whose talents, integrity, and patriotism, we re-

pose, not to lose sight of those beacon lights, which are calculated on the one hand to protect us from danger, and on the other to lead us to prosperity? Is it unbecoming in me to beseech them not to mistake sin for expediency, and to be instructed by the philosophy of history? What, sir, in the rearing and advancement of a young, reflecting, and yet enterprising people, are the real advantages of the age in which we live? Are they, that architecture is rebuilding her proudest temples; that music swells its unequalled harmony; that painting bids fair to rival the works of its ancient masters; or that all the arts, whether useful or ornamental, guided by the light of liberal science, are rapidly striding to perfection? No, sir; it is because we have before us the experience of so many ages, and the philosophy of so many human experiments and human failures to humble and enlighten us.

But unfortunately, sir, history is rarely examined as it should be. Of what avail is it, in the pursuit of the speculator, that cities and empires have been reared and overturned, and that so many towering and intrepid spirits have, with all their schemes, been tumbled from their elevation, if he fail to consider the moral influence upon human events, and to look for their accomplishment, beyond the boundary of human means? There are, sir, crimes of nations as well as of individuals; and whilst the immortal essence of the latter is reserved for judgment, when Time shall be no more, the former shall account in the only sphere to which their physical conformation is adapted, and beyond which their identity is forbidden by the imperishable requisites for eternity. Spain, sir, has had her day of glory and of happiness, and why is it not so with her now? The short sighted politician will trace it no higher than to the natural infirmities of human institu-

tions; the scarcity of her patriots; the exhaustion of her resources; and the gradual progress of bloated luxury, to eventual want and general degradation. But, sir, can we be satisfied with this trite array of secondary causes—this blind, and, therefore, hopeless, grasping after truth and wisdom? It is indispensable that we should answer, no. It would be interesting to analyze the history of Spain in support of the position I would maintain, but time does not permit, and if it did, to the present assembly it would, in all probability, be more than superfluous. But, sir, can there be hazard in the assertion that Spain has, even now, however ingloriously inactive or subdued, her abundant resources, her port of dignity, her romantic chivalry, her armies of patriots? Cast your eye upon her fertile regions; breathe in the luxuries of her delicious climate; calculate the value of her exhaustless colonies; her advantages for commerce, and the numbers of her inhabitants; and who shall deny to her abundant resources?

And for her patriots—for the moral and intellectual energies, that might be expected to excite them in the great causes of national and individual independence—need they be mentioned, that they may be remembered? The accents of her gallant defenders, expiring on scaffolds of her own erection, are still piercing our ears. And yet, with all her elements of wealth, and pride, and chivalry—with all nature to cheer her, all art to aid her, all science to instruct, all example to rouse, and all wrongs to madden, Spain is still poor and wretched, spiritless and ignorant, the ruinous and crumbling corner of a splendid continent. But how! Spain, sir, has been arraigned before the King of Kings, and is now writhing in agony, under the torture of his retributive justice. The curse of successful, but insatiate avarice; of unin-

termitted wrong, of unbending insolence, and unsparing cruelty, is upon her! She "made unto herself a golden Calf, and fell down and worshipped it," she did more, and the "filthy witness" of it stains her hand. The blood of thousands of unoffending natives is still smoking for vengeance; and when shall the ruthless deeds of Cortez and Pizarro be forgotten? When it shall comport with the mysterious dispensations of Heaven to be appeased and forgive her, Spain may again be free, and glorious, and happy.

There are other nations, sir, yet in the pomp and confidence of ascendancy, to whom a lesson of national justice and moderation would be useful; but "iniquity in years," and with strength undiminished, must be left to abler correction. Time, the arbitrator of the destinies of the world, will do his duty, and the Ruler of the Universe, "before whom every knee must bow," will be at hand to decide and punish.

But, sir, returning from abroad with these serious warnings from ancient communities, to the nurture and accomplishment of our youthful and interesting country, let us not be wanting in the manly exercise of self examination. We too, sir, have a moral debt, contracted by our ancestors, formidable in its origin, and which has been daily accumulating. And if we desire that this young day's happiness may not be succeeded by a wretched imbecility; and that our constitution—the sublimest structure for the promulgation and protection of human rights the world ever saw—the very capital of human freedom, shall be first completed, and then endure, through the lapse of ages, let us not presume on the tranquillity of to-day. This may be the calm, out of which bursts the tornado; this the smooth and deceptive water, on the edge of the cataract. The time may come, when, in the dispensations of Pro-

vidence, this giant people, too, may be stretched in death before the scrutiny of posterity.

Let it not be said, that, in the pride of youth and strength of manhood, she perished of a heart blackened by atrocity and ossified by countless cruelties to the Indian and the African. I will trespass no longer. If, sir, I have said a word, by which the objects of our Institution, and the humane recommendations of our venerable Executive for the colonization of our aborigines, is likely to be promoted, I shall be happy."

Mr. Custis, of Arlington, then rose and said, that as there was no immediate business before the Society, he would do himself the honour of offering a resolution.

He then read the following:

Resolved, unanimously—That General LAFAYETTE be appointed a perpetual Vice President of this Society.

Mr. Custis presumed it would be unnecessary that the question should be put on a resolution like this, or on any measure either for the present or any other purpose which had for its object the honouring of one who was the delight of all hearts. Sorry should he be, to see the day when there could be any hesitation on such a question. The presence of this individual on this occasion, honoured the Society, and was, he was very confident, a matter of the highest satisfaction to all its members. As, however, the individual he alluded to was very imperfectly acquainted with what had been done in furthering the design of the Society, he would ask the indulgence of a few moments, while he endeavoured to explain the rise, the progress, and the general views, of the Institution. A dark cloud had long hung over its prospects,

and much discouragement had been felt by its friends. The Society was as yet but in its infancy : he hoped however, it would grow, and gather strength with time. That this Republick, if not impeded by the depressing evil which it was the design of the Society to remedy, would, ere this, have become one of the brightest and most illustrious empires the world ever saw, no intelligent and enlightened mind, he thought, could doubt. The tree of liberty had indeed been planted ; it had grown, and flourished, and spread its branches far and wide ; but there was a canker at its root, "a worm that never dies." When he turned his eyes towards the favoured portion of our country where *virtute et labore fiorent Respublicæ* towards that "land of steady habits," that land "where every rood of earth maintains its man;" where education, industry, intelligence and contentment, so eminently prevail, he said to himself, "there is the essence of republicanism!" Would to Almighty God, that the same blessings were every where enjoyed throughout our land. But, when he turned his eyes to the South, he perceived a deadly disease, the origin of which, the citizens of the South were not answerable for, but which had been entailed upon them by the fault of their fathers. When he looked to his native land ; the land of his childhood ; the land of his earliest recollections ; that land which contained his paternal hearth ; when he looked to the spots where he played in infancy ; to the hills and the streams that were familiar to his boyhood, he asked himself, shall I ever behold the sun, the fair sun of liberty, shine through the cloud that now covers it ? He indeed might have the frost of age upon his head, or might mingle with the clods of the valley before that happy hour, but he trusted that Heaven would prosper the objects of this Society, and

that posterity might witness the fruit of its exertions. If he was asked, how can we compass so great an undertaking ? he replied : by zeal ; by industry ; by rousing the ardor of the wise and the good ; (and our country has many of both.) Look to the day when our National Liberty was achieved—look at the progress of that little spark—then surrounded by the deepest darkness, but now blazing so bright and so high as to light the world ! Nothing was impossible—Almighty God never intended that a generous effort to effect a great and good object should not be rewarded one day or other. Many difficulties had indeed occurred ; but what of that ? Difficulties were to be expected—they had always been anticipated—they were inseparable from the origin of every colony in a distant land. The object of the Society was not an affair of the moment ; it was an object which spread itself through a wide period of time. If the Society would ever effect it, they must persevere ; they must labour ; they must endure disappointment ; they must combat difficulties ; they must first put their shoulder to the wheel, and then pray to Heaven, and hope for success. Who knows but what this Society may yet behold a great and flourishing republic rise on the shores of Africa ? Who knows but that the Society may hear that Republic saying to the world, "it was America that founded me ?—In me, the New World taught the old.—The chains that once bound my children are now broken in sunder, and from a feeble colony, behold I am become a great empire !" He asked, was not this worthy of Americans ? Was this a prospect to be abandoned ? Would they desert the helm and go below, because they saw difficulty or danger ? No ! Let us brave the gale.—Let us never " give up the ship " while we can keep the sea.

If he might be permitted a few moments longer to trespass on the patience of the Society, he wished to make a single statement with reference to the illustrious individual whose presence did so much honour to the meeting, and who he hoped would shortly give vent to the feelings of a heart filled with the love of liberty. The life of that individual might truly be said to have been spent in the service of human kind. It was almost half a century since he had formed a plan, the same in substance with that now acted upon by this Society—a plan to extend the blessings of freedom to the same degraded and injured race, and to spread them far and wide as the efforts of his own benevolent mind. When they should hear from his own venerable lips the details of that plan,* it could not but encourage their exertions. At the termination of our own national struggle for freedom, this Apostle of Liberty had made the great effort to which he alluded. His heart stopped not there—he felt for all mankind. No matter what might be their colour, or where their abode, they were his fellow creatures and they had his sympathy. Mr. C. trusted the events of this meeting would afford additional encouragement to all the friends of rational liberty to rally round its standard, when they saw under the same banner, the friend of human kind. Where was it that his genius penetrated not? Where was it that his benevolence extended not? Wherever men were to be benefitted—wherever good was to be done—there was Lafayette. He rose not to flatter.—Who was he, that he should stand up in the Capitol of the United States—in that Capitol where assembled Senates rose to do ho-

nour to their illustrious Guest—and hope to add any thing to the glory which had been already conferred upon him? How could his purpose be to flatter? It was not an idol to which he bowed—it was to a father. But it was time for him to stop—it was time that a poor twinkling star should set, that the true sun of glory might arise.

The General then expressed concisely his high gratification at being invited to attend the annual meeting of this Society, for which he had ever felt great respect and affection. To be chosen a member of the Society would be most agreeable to his feelings, and accordant to the principles of all his life.

No objection being offered to Mr. Custis's resolution, it was ordered that General Lafayette's name should be recorded among the Vice-Presidents of the Institution.

Mr. GURLEY rose to present a resolution, (which, at the request of one of the Managers, he afterwards withdrew,) and said,

That he believed that the Society should trust for its success rather to moral principle, and to its influence on the moral opinions of the country, than to interest or expediency. He was convinced that the advancement of this cause would greatly contribute to the wealth and public good of the country; but while he expressed this belief without hesitation, he thought this Society would do best by appeals to the moral feelings of their countrymen. The principle of duty was the strongest of all the principles which influence mankind. It was sagacious to look into futurity. Interest was narrow,

*An account of this plan will be given in our next, from a series of numbers entitled, "Conversations of Lafayette."

confined. Duty embraces all mankind, and can act for posterity. Most men limit their views to their own advantage. True, the great doctrine of expediency is sometimes explained to be, (and the explanation is correct) an alliance with the most holy and benevolent purposes. But, as often received, it is at war with them. The efforts to suppress the Slave Trade, which had been sanctioned by the voice of almost the whole world, triumphed by an appeal to the principles of natural right, to conscience. This Trade was now denounced by all christian nations. But in a country like ours, blessed with so much light—where education was almost universal—knowledge every where diffused—where truth had access to every heart, such an appeal would be brought home more closely, and have more effect. He trusted that no efforts would be spared to affect by our writings, the public mind, and through this, to reach those higher Powers upon which depends the success of our operations, which alone can carry on to a completion, this great work. Another idea he would suggest—most important he thought, to those more immediately engaged in the affairs of this Institution; and that was the necessity of method, uniformity and system, in their operations. There must be a central spring here, which, if touched, will be felt, if not as quickly, as certainly as electricity, in the extremities of our land—a heart whose pulsations should send life and vigour into every part of the system. Auxiliary State Societies, with subordinate Institutions, should be formed throughout the Union—all connected with the parent Institution, and in close combination with each other—so that ideas originating in one part, or information received in one part, might immediately be communicated to all the rest. Such a system is indeed of little value, except as preparatory and introductory

to a great national movement. When the Nation shall stand forth in its might, and do its duty, then, and not before, can the proposed object be effected—not that the Nation is bound to do this work immediately, but it is bound immediately to feel that a commencement should be made—bound to form an eternal, unchangeable purpose, that it shall finally be accomplished. There must be a principle of duty which will set a man to work and keep him to work with unrelaxed resolution. Nothing else will effect our design. Interest limits its views to the present life. But the great motives which are to produce efficient and persevering action in this cause exist in a future life—known only in anticipation. Institutions like ours, we know, are often subjects for the great man's scorn while he looks on them coldly and at a distance; but there is in them a moral greatness, such as Jesus exhibited: they act with softening influence on our characters, and richly bless society. The efforts of statesmen and conquerors, uncontrolled by a sense of duty, often prove like the lightning, rending, demolishing, and putting to death; but the influence of Societies like this, is the sun-light and star-light of existence, kindling up smiles in the face of woe, elevating the depressed; and giving to breathe the air of freedom multitudes who have never tasted the joys which we are permitted to taste.

There is need of PATIENCE, CANDOUR, DISINTERESTEDNESS AND RESOLUTION. We must be patient. Difficulties will be numerous—misfortunes frequent—our operations will be often retarded—the wisest of them may prove inefficient, perhaps injurious. Disinterestedness is also demanded—and is not the cause worthy of any sacrifice? We should count our time, talents and life, as nothing, if we are called to surrender them to advance our objects. Of us all, such a sacrifice may not

be required, but many sacrifices to this cause all of us are bound to make. Some must visit that climate, which, to white men, is almost certain death, to cherish and instruct the infant colony. Should we die, we nobly fall.

We must conceal nothing from public view--tear away every veil, and expose the dark as well as bright spots of our object. Every candid and reflecting man will expect our progress to be marked by unfortunate as well as favourable events, and if we state none in our publications we shall awaken little sympathy, and gain little credit. Let us always be

sincere and open. Our cause will stand upon its own merits—in its true characters it will recommend itself—but if not, let it sink. I would not lift a hand to sustain it, if it is not worthy to be sustained. Much is to be done, and resolution is necessary. The labours of Hercules effected little. Many a monster of prejudice is yet to be slain. Our cause now resembles Hercules in his cradle; but it may yet stand forth like Hercules in his manhood and his strength. Let us appeal to the moral sense of the community—be calm and uniform—but if enemies oppose, valiantly encounter them.

SOME ACCOUNT OF THE SOOSOOS.

About a year ago a native African visited this country. He belonged to the nation of the Soosos, whose territory borders upon the Rio Pongas. In childhood he was instructed by a christian missionary, who afterwards took him to England, where he resided for some time in the family of the Reverend Thomas Scott, and received a tolerable education. This venerable clergyman taught him the doctrines of christianity and by his bright example, convinced him of their value. He returned to his country, an infidel in practice, though in theory, a christian. The English missionaries were suspected of an interference with the measures of the government: they saw with regret the termination of their usefulness, and retired to Sierra Leone. The individual whom we have mentioned, entitled by his

rank to a voice in the publick councils, though sincerely attached to these pious men, felt compelled, by his patriotism, to vote for their departure. Thus disengaged from the restraints of christian intercourse, he violated the rules of that religion which his conscience approved, and by an habitual warfare with himself, sought to extinguish the light, and still the pain of his convictions. Relief the world could not afford him, and under the presure of severe afflictions he learnt the lessons of true wisdom, and became a disciple of him who calls us to forsake temporal pleasures, that we may possess eternal felicity. About the same time, the king of that province of the Sooso country, in which he resided, who had received an English education in Liverpool, renounced the vices of his life, assu-

med the profession, and began to practice the duties of christianity. An earthquake, which alarmed the whole country, is said to have produced a powerful effect on the mind of this heathen chieftain, and to have forced from him an acknowledgment of the power and providence of the Almighty. He immediately sanctioned, by his example, the observance of the Sabbath, and established a school in which he taught his people the doctrines of the true religion.

The Soosoos are numerous, ingenious, patriotic and brave, fixed enemies to Mahometanism, and subject to no superstition which would not readily give way to the light and power of christianity. Their religious notions are extremely vague; indeed they can be hardly said to believe in any religion. They have some obscure ideas of an Omnipotent Power, and pay some respect and homage to departed souls. The opinion, that they worship satan, has been derived from the fact, that they honour, with offerings and solemn rites, the manes of their ancestors. They are accustomed to visit a certain spot consecrated to the dead, and deposit there as a sacrifice, some portion of their food, and call over the names of their deceased friends and progenitors. They would, we are informed, gladly receive Missionaries who would devote themselves exclusively to their holy work, and

make liberal provision for their support. And surely, when it is known, that there exists in Africa a field for philanthropic and christian efforts, as promising as any in the world, this community will feel a concern in her interests, thousands will plead her cause—and that benevolence which is at work, to save mankind, will send Instructors to the Soosoos, and spread among them, and the surrounding tribes, the sacred influences of our religion.

The Soosoos have three distinct governments, over each of which a king presides, deriving his power originally from the people. Every village elects its head man. By the votes of several head-men, a chief is appointed, who has a general superintendance over the district represented by these head-men, holds a seat in the great council of the nation, and upon the decease of the King, gives his vote for the election of his successor. Each of these monarchs can, it is said, on urgent occasions, bring into the field from twenty to thirty thousand men. So efficient is the government, and amiable the popular manners, that the inhabitants have "sound sleep within unbarred doors," a blessing enjoyed in but few civilized and christian countries. Hospitality is a virtue, for which the Soosoos are distinguished, and a stranger seldom, if ever, passes through one of their villages, without being in-

vited to take rest or refreshment in their houses. Crimes are represented as unfrequent. Should a king, in the opinion of a majority of the chiefs, prove himself too weak for his trust, or should age render him unequal to the discharge of his high duties, by an act of peculiar significance he is called upon to retire. A messenger presents to him a silver basin containing a piece of white paper. If he places in the basin his royal turban, he may descend without disturbance or danger to the walks of private life, and there enjoy the affection of his countrymen. But should he refuse to comply with this peaceful request, and imagine his friends so numerous as to justify an effort for his kingly office, he retains his

turban, and manifests his resolution to defend it by sending back, in its stead, a piece of scarlet cloth with powder and ball. This is the signal for civil war.

A barbarous custom prevails among the Soosoos, of bringing home from the field of battle, the heads of their enemies, and depositing them in a building erected for the purpose, as evidences of their courage and success. Captives taken in war with foreigners, are doomed to servitude; though the Soosoos never enslave each other. On the whole, these people are among the most civilized of the Africans, and we trust will soon receive the attention and most charitable ministrations of the church.

PRODUCTIONS OF AFRICA.

GOLD.—This article abounds in many parts of Africa, particularly in the Bambarra country. The trade in gold is becoming very profitable in Sierra Leone. Either the last year, or the year before, the value of more than fourteen thousand pounds sterling of this metal, was sent from this colony to England. If credit may be given to the reports of the natives who come from a great distance in the interior, we may expect this amount greatly to increase. The metal is wrought by

the natives into beautiful rings, and sold by them in that state.

RICE is the principal article of food to the natives, is easily cultivated, and may, by civilized men, be raised in abundance for exportation.

IVORY, next to slaves, is the principal article of commerce.

COFFEE of an excellent kind grows spontaneously on the coast. At Sierra Leone it has been very successfully cultivated. It is found in abundance in the neighbourhood of the American colony.

The SUGAR CANE is found on many parts of the coast, and at some future time may prove useful.

PLANTAINS and **BANANAS**.—Bananas are a delicious fruit, and above one hundred grow in a cluster.

ORANGE and **LIME TREES** are common. “The oranges are excellent and better, at least larger, than those of Europe.”

PAPAW, “a fine fruit of a deep green, but when ripe of a yellow colour.” This fruit is very valuable, resembling the apple in some degree, in taste.

PINE APPLES, very good and in great abundance.

MAIZE or **INDIAN CORN** ripens in three months, and succeeds well.

MILLET of two kinds is found wild, and is used for poultry.

COCOA-NUT TREES have been planted, and flourish in Sherbro.

Pumpkins, Squashes, Cucumbers, Watermelons and Muskmelons, arrive at great perfection in this climate.

INDIGO grows wild almost every where on the coast, and may advantageously be cultivated. Another plant is used by the natives to dye an indelible blue.

GUM SENECA and **COPAL** are articles for export, and are carried to England from Africa, in quantities nearly equal to the demand.

CASSADA and **YAMS** are found in all parts of the coast, and are much used for food.

Several valuable dye-woods are found in Africa, and as enlightened men penetrate the interior, others will probably be discovered. *Camwood* and *Barwood* are now exported in considerable quantities.

TIMBER of almost every quality may be found on the coast—some kinds possess great beauty and strength.

The **MALEGUETTA PEPPER** and a variety of other spiceries, including Cayenne, Ginger, Cubebs, Cardamum, a species of Nutmegs and Cinnamon, are common on the coast.

PALM OIL, an article of great importance to all who reside in Africa.

TAMARINDS of various kinds, the Maunnee apple, the Breadfruit tree, the Cream fruit, yielding a quantity of fine white juice resembling milk, may be also added to the rich productions of this country. We might enumerate many other fruits of less importance.

LATE AND IMPORTANT NEWS FROM
LIBERIA.

Monrovia, January 15th, 1825.

To the Executive Committee of the
B. M. of the A. C. S.

Gentlemen,

It has been a source of some uneasiness to me, that no conveyance has offered, even for a single letter, in the unusually long period of five months. Trading vessels frequenting the coast, are all outward bound from the middle of the rains, until the middle of the following dry season. The Fidelity yesterday arrived in our waters from Rio Pongas, and sails in two days for Baltimore, where I hope she will deliver my despatches of this date, as early as the 25th of February.

The communications inclosed, are necessarily voluminous; but not more so than the actual state of the colony, and its most interesting history for the last half year, seems to demand. After the severe struggles, reiterated disappointments, and nameless evils, which for so many years had filled the annals of the establishment—to see the whole course of things suddenly reversed—our horizon without a cloud, and unmingled, uninterrupted prosperity, such as perhaps never before marked the early progress of a similar settlement; our distinguished lot, may well excite in an individual situated as I am, and

have been, feelings but little compatible with the coolness which ought to dictate an official despatch. I am sensible too, that the most dispassionate statement of facts, (for I have none to communicate, which will much shade the brightest colours of the piece,) cannot wholly escape the suspicion of a studied flattery of the picture. But He who knows all things, knows that I intend neither to over-rate the actual measure of His distinguished mercies, nor to suppress any adverse circumstances with which He has chosen to temper them. My private sentiments are my own—the facts are due to the friends of the cause.

The good government of the colony, is one of those cardinal objects connected with its prosperity, which the Board must always enquire after, with peculiar solicitude. About twelve months since it had entirely given way, as the Committee are but too well apprised, to a blind and furious excitement of the worst passions, caused by a somewhat unfortunate policy, operating on ignorance, and invincible prejudice. During my absence for health, the people were obliged to taste some of the bitter fruits of Anarchy; and by the singular mercy of God only escaped those tragedies of blood,

which can find a modern parallel, but in the history of the civil murders and devastations of St. Domingo.

The communications of the Board, at this critical moment, came to hand. The measures enjoined the agent to take, and the searching language of the Society's address, by the blessing of God, wrought upon their minds with a force utterly resistless. They saw in their actual distress, some of the most appalling predictions of this passion, either fulfilling, or actually fulfilled. The most contentious and clamorous, covered their heads with self conviction and shame—and astonishing as it may seem, their mouths have never since been opened on those topics. They were thus prepared to acquiesce in any measures the Board might prescribe, and to expect the return of their agent, or the arrival of *any* agent of the Board, with ungovernable impatience.

It ought to be stated that the entire crew of the *Cyrus*, having landed only on the 13th February, were too sick to participate in these wretched scenes. Regaining their health, they immediately presented a powerful phalanx on the side of order and industry. They had formed in America a worthy and well compacted neighbourhood of coloured persons. In their emigration, this neighbourhood had been transplanted entire. They moved together in every

thing, and as a merciful Providence would have it, they seldom moved at all but in the right direction. The distracted residue, not being able to act in concert, were obliged to obey the powerful impulse, which was given by the example and influence of this invaluable body of settlers.

The welcome given to Mr. Gurley and myself, I at first treated as insincere; but however extravagant in expression, I am now convinced that it was dictated by the heart.

The official decisions communicated to them, along with the new modification of the government, were received with an unanimity of acquiescence, which I must confess was painful to me. I feared either that they could not understand, or thought opposition at *that moment*, unseasonable. But the event has proved my fears unfounded; and I now consider myself authorized to state, that there is an enlightened and growing attachment and deference rooted in the bosoms of the great body of the people to their laws, their officers, and the authority of the Society. One fact may suffice on this subject. Since the 24th of August, I know not that your agent has, in a single instance, been treated with disrespect, but every day witnesses some expression of affection and deference, which, from its unstudied nature, convinces me that it has its

foundation in a sincere veneration for his official character. And I believe the man who should publickly utter an expression of disrespect intended to disparage the agent, or curtail his influence in the colony, would excite a common feeling of indignation and contempt.

With regard to the government of the colony, the agent has adopted the rule never to interpose his authority, where that of the proper officer, however inferior, is adequate to the emergency. Every officer thus finding his sphere of official duty left sacredly to himself, and knowing that he will be supported in the vindication and exercise of his official powers, comes deeply to feel his individual responsibility—spares no pains to qualify himself for his station, freely applies for, and thankfully receives advice and instruction, and pays the most conscientious regard to the province, and rights of all the other officers of the government.

So much for the general effect of the system. The fitness of the several parts to fulfil their respective ends, appears to be sufficiently established by the experiment. The guard, which now consists of the officer and seven privates, are a great acquisition to the colony. Excepting one foreigner, the men are enrolled colonists. They have their quarters near the fort, and besides their services as instruments of the po-

lice; by exhibiting a constant display of military preparation in the colony, contribute essentially to its security against the machinations of the natives, and the ungovernable cupidity of lawless and piratical adventurers (who swarm from all parts of the world) to this coast. Their discipline is exact, but not severe; and unwearyed pains are taken to work upon their moral feelings, and not to sway them alone by the dread of punishment. We have put them in a neat and appropriate uniform, and have the satisfaction to perceive them attaining to a high degree of perfection in the fundamental lessons of military science. When off duty, they are permitted to attend the publick school; and except the three oldest, avail themselves of the privilege. Having to post sentries at three stations through the night, I have been obliged to detail the settlers, each man one turn every 21 days, to supply the deficiency of this service. This business is perfectly systematized; and the saving of publick and private property, I do not hesitate to rate at double the entire expense of the guard. The public store had previously been pillaged as often as ten times in the year—since the organization of the guard, not once.

For the public buildings and improvements, I beg leave to refer the Committee to the very particular

account transmitted on this subject to the Secretary of the Navy. It is intended for their perusal, and collated with the statement of accounts current, must furnish all the information that can be desired by the Committee. I will therefore, in this paper, confine myself to such improvements, as not bearing a direct relation to the United States agency, must be the objects of peculiar interest to the American Colonization Society.

In building, bricks have not been introduced. One of the settlers only, builds wholly of stone; about a dozen have frame houses in construction, and nearly forty form the body of their houses of logs; the outside is brought to the line, and covered in with clapboards, hand sawed in this country. Such as are able to paint, intend to do it. The roofs are all covered with shingles made in the settlement. Nearly every proprietor of lands, single women not excepted, have a dwelling well advanced, and several are nearly completed.

In the preparation of their plantations, I fear many have disappointed the reasonable expectations of the Committee; and I must still say that there does not appear to be sufficient zeal on this subject, except in about a dozen of the colonists. This number is nearly or quite prepared to meet the return of seed-time, which

corresponds with that of the United States, and coincides with the commencement of the rains. All approve of the advice and injunctions so often repeated to them on this subject; but, as the clearing of their lands will cost them a deal of unproductive labour, as house building presses, and the daily wants of themselves and families claim much of their attention, the most important labour is postponed by most, to every other. I have some hopes on this subject, but very many fears. The most fertile lands about the settlement cannot always remain uncultivated; but I do fear they are destined to remain unsubdued and unproductive much longer than the true interests of the colony, and the reasonable hopes of the Society, would prescribe. I have done something, and intend to leave undone nothing that can engage the people in the labour. To forward the object, I have taken considerable pains to complete and embody in a plain form, a sort of introduction to African husbandry, adapted to all the particular circumstances of our people. I send the MS however, and if the Board approve, and have money to spare, I think it would be useful, perhaps highly so, to have it printed for the settlers. I beg leave, likewise, to refer the attention of the Committee particularly to a communication of February last, in which was submitted a propo-

sition to award small and appropriate premiums, to such plantations and farmers as should best deserve them.

The Methodist and Baptist Societies, are each building a house of worship, sufficiently extensive to contain, singly, three times the whole number of people in the colony. I have assigned to each a town lot for a building site, the grants subject to the ratification of the Society.

It may be gratifying to the Committee to be informed, that we have constantly in operation a town school for boys; another for girls, a third, in the evening, for adults, a singing school, and two Sabbath-schools—one for the children of settlers, the other for native children residing in the colony. The organization of our militia, and particularly of a volunteer corps, is a great addition to the military character and strength of the place.

The discovery of the indigenous coffee of this part of the coast, is an event that cannot fail to be productive very shortly, of important results. I have the honour to transmit a sample for the examination of the Committee, and have sent a dozen others to different individuals. In these samples, I assure the Committee, there has been no selection whatever. They are directed to the care of E. I. Coale, Esq. Baltimore. The crop is just beginning

to ripen. The culture of indigo is about to be undertaken on a more extensive scale than heretofore. The crop bears ten full cuttings in the year.

The official arrangements respecting the distribution of lands, published during Mr. Gurley's visit, have been long since carried into full effect, to the entire satisfaction of the people.

The report forwarded to the Secretary of the Navy, will inform the Committee in what way the publick funds have been applied, the labours accomplished, and the publick buildings and improvements which have occupied, and continue to engross so much of my attention. To the same paper permit me to refer the Committee for particular information respecting the captured Africans, the provisions and supplies on hand, and the addition which has been made to our disposable funds by the destruction of two slave ships near the Cape, one Spanish, the other French. Our present supplies will easily reach to the last of May, and the means are in hand of completing (plank excepted,) more publick buildings than I could else, with the utmost economy, have begun.

But the richest blessing of all, remains to be acknowledged—a blessing, without which, I venture to say, the complexion of this paper would have been materially different.

[Mr. Ashmun here proceeds to give a very interesting account of a strong religious excitement, which occurred in all the month of September, the effects of which, we trust, will be permanent, greatly conduce to the temporal prosperity of the colony, and by the influence of examples and efforts, uniformly produced by christian principle, secure the happiness, present and eternal, of future generations. "About thirty of our colonists," says Mr. Ashmun, "of all ages and characters, indiscriminately, have, as the fruits of this work, publickly professed their faith in the Redeemer. They have *thus far* walked, as the truly regenerate children of God."]

You know, (he continues,) how to appreciate, and how to interpret spiritual blessings. By many, this precious dispensation of Providence must be regarded as of little importance. But poor Africa will think otherwise—and to the days of eternity, a countless host of her children saved, will look back and date from it, the first effectual dawning of that heavenly light, which shall at length have conducted them to the fold, and the city of God. It is difficult to enumerate all the beneficial effects of Mr. Gurley's visit to Montserado. His affectionate and pungent addresses to the people, left impressions which none have entirely dismissed. And in exhorting them to an orderly and dutiful conduct as members of a civil community, he did not forget the interests of their immortal natures. God has been pleased to render them good members of so-

ciety, by making many of them devout christians, and engaging the hearts of his own people to serve him more fervently. Blessed religion! which yields the fruits of holiness, humility, and a peaceful life; having the promise of the life that now is, as well as that which is to come. I have thought it expedient to embody my remarks on a number of important subjects, and present them to the attention of the Committee, in nearly a dozen separate papers, all of which I forward. To all of them, I beg that the attention they may deserve, may be separately given,* at an early period. The transcript of the Journal, together with the official communication to the Navy Department, more than once referred to in this paper, connected with those notes, will, I conceive, leave nothing farther to be inquired for, by the Committee.

My own health yet continues as good as so long a residence on the coast allows any foreigner to possess. It would be better if my duties were less severe. The people have suffered much from troublesome, but not very dangerous complaints, of which, far the worst, is ulceration of the feet and ankles. But the cases of this nature, have been reduced from twenty-five to eight, since the sailing of the Porpoise. Two only of these, subject the patients to confinement.

Two aged persons, Charles Francis, and Samuel Weeks, have died of old complaints and debility;—and three infant children, all born since September last. To these may be added the wife of A. James, an emigrant, per Elizabeth, in consequence of an abortion. Two marriages have taken place in the last four weeks.

As all our people must now soon be fixed, the Committee will doubtless perceive our situation favourable for the reception of more colonists. Whenever that event occurs, it is most desirable

that about 20 M feet of 3-4 inch planks, and nails in proportion, should arrive for the express purpose of erecting a large building for their accommodation during the first six or eight months—and a neat and airy hospital.

The Committee will please not to confound this suggestion, with my proposition for timber, per Fidelity, submitted in a paper of this date.

With sentiments of profound, and dutiful respect, I remain the Committee's obedient servant,

J. ASHMUN.

I stood on Cape Montserado—night had spread over it her shadows—silence reigned, broken only by the sound of the distant, dashing, waters. As, the bright and beautiful constellations moved through the Heavens in their illustrious and unchanging courses, evidences of invisible glory—of an eternal and immutable God—what scenes of horror—of relentless cruelty, said I, have ye witnessed, along the whole border of this afflicted, this injured land.—Here, every day for centuries, has the human body been bound in chains, the ties of kind fellowship, of nature's strongest affections, ruthlessly sundered, and hope, which smiles in death, made to perish by living agony. Here, has manly courage been subdued by torture—parental love punished as a crime, and female tenderness been rewarded by the keenest sufferings. If the pure spirits which inhabit you, can look

upon human affairs, must they not suppose that knowledge and civilization harden the heart, and that sympathy lives only in the breast of barbarians. Rejoice they must, that the fair planets roll so far above the unholy and contagious influences of our world. What multitudes of human beings on this shore, have been immolated on the altars of avarice—how many have wished to die, as they bade a final farewell to their lovely homes, and saw for the last time their wives, children, and friends! My God! who can describe the miseries of those crowded to death in the dungeons of a slave ship? But still everlasting night cover this land, and the records of African history forever contain nothing but mourning, lamentation, and woe? Heaven forbid it. The Omnipotent will not suffer it. A universe beautiful, harmonious and grand, arose at his word from chaos; from the ruins of human virtue and hope, his wisdom is displaying a new moral creation, and the exile, sufferings, and degradation of the Africans, may be succeeded by their return, felicity and honour.

SPECIMENS OF AFRICAN GENIUS.

In the year 1822, Lieutenant Laing, of the British Navy, proceeded under instructions from the government of Sierra Leone, far into the interior of Africa, visiting several distinguished chiefs and powerful nations. The following account is from the Royal Gazette, published at Sierra Leone.

"On the 10th instant, Lieutenant Laing arrived at Gambia, in the Scarcies, where he was met by the King and several of the headmen of Kookoona; all of whom had assembled there for the purpose of terminating a war, and bringing about a specific arrangement, between Famare (the acknowledged chief of that part of the Timmanee country,) and a headman named Belaissa, who had set himself up in opposition to the former. On the 11th, Lieutenant Laing called a grand palaver, at which he explained the footing on which the people of this colony wished to stand with the natives, the great wish that his Excellency always entertained, to see them living in peace and harmony, the mode of cultivation which would be most advantageous to themselves and to Sierra Leone, with several other matters, to which they appeared to pay great attention, and with the explanation of which, they appeared perfectly satisfied. After making suitable

presents to the different chiefs, Lieutenant Laing departed from Gambia the day following, on his way to the great encampment of the Solimas.

One day's march brought him to a place called Konkundi, a village of farms belonging to the people of Melicouri, where he remained during the night, and early on the following morning entered the town itself, which is a place of considerable importance, covering about a square quarter of a mile; it is walled round, with loop holes for musquetry, and the passages or defiles through the town are all perforated in like manner; so that, according to the pop-gun mode of African fighting, this place may be pronounced impregnable. Lieutenant Laing states, that the country in the neighbourhood of Melicouri, is abundantly productive, and in a high state of cultivation; that corn, barley, Carolina rice, cassada and cotton, are to be found growing in great profusion, and that he passed several hundred acres of well cleaned ground.

On Monday the 12th, Lieutenant Laing proceeded to the camp, which is situated about seven or eight miles north of Melicouri, and about three hours south of Fouricaria, where he arrived about eight in the morning. The drums and other warlike instru-

ments were immediately set in motion, and by ten, about 12,000 people were assembled in a large square, in the centre of the spacious savannah on which this immense army is encamped, and a grand palaver commenced, which did not terminate 'till four P. M.: the result of which was, that the chief of the Solimas (Yaradee,) declared himself to be perfectly of opinion with the Governor of Sierra Leone, that he would see the country at peace before he went home—the war only spoiled his own and other countries, and therefore he would have none of it. After some conversation with Alimamee, Sanassee, and Yaradee separately, the result of which was perfectly satisfactory, Lieutenant Laing returned to Melicouri, and the day following set off for Sierra Leone, where he arrived on the evening of the 19th.

The above particulars we have merely received by verbal communication, from Mr. Laing; we trust, however, shortly to be enabled to furnish our readers with a more precise description of his little tour, and of the Solima camp; to witness which, he says, would be worth a journey of a thousand miles.”

King Yaradee is one of the most warlike of the African Monarchs. When Lieutenant Laing was introduced to this warrior, he found him surrounded by his brave

chiefs, under an ample tent, seated upon a lion's skin. He kindly invited Lieutenant Laing to take a seat by his side. This was in the midst of the camp. The following song was then sung by a minstrel:

SOLIMA SONG.

A stranger has come to Yaradee's camp
Whose bosom is soft and is fair;
He sits by the valiant Yaradee's side,
And none but the valiant sit there.
Like the furious lion Yaradee comes
And hurls the terror of war;
His enemies see him, and panic struck
flee
To the woods and the deserts afar.
By the side of this hero, so valiant and
brave,
Sits the stranger whose skin is so fair;
He lives on the sea, where he wanders
at will,
And he knows neither sorrow nor care.
Then look at the stranger before he
departs;
Brave Yaradee touch his soft hair:
The last note of my harp swells to Yara-
dee's praise,
While I gaze on the stranger so fair.

We are informed by Captain Laing, that the great deeds of the Solima Chiefs, as well as the history of their wars, are handed down to posterity by means of the Jelle or Singing Men, in songs much after the manner in which those of Ossian are recorded in the Highlands of Scotland. We have been favoured with the following, which is sung on all public occasions before Yaradee, to commemorate an advantage gained by that chief over the

Foulahs, at a time when ten thousand of them, headed by Ba Demba, laid siege to Falaba. The occurrence took place about fourteen years ago.

SONG.

Shake off that drowsiness,* O brave Yaradee ! thou lion of war ; hang thy sword to thy side, and be thyself. Dost thou not behold the army of the Foulahs ? Observe their countless muskets and spears, vieing, in brightness, with the rays of the departing sun ! They are strong and powerful, yea, they are men ; and they have sworn on the Alkoran, that they will destroy the capital of the Solima nation—

“ So shake off that drowsiness, &c.”

The brave Tahabaeere, thy sire, held the Foulahs in contempt : fear was a stranger to his bosom. He set the firebrand to Timbo, that nest of Islamites ; and, though worsted at Herico, he scorned to quit the field, but fell, like a real hero, cheering his war-men—“ If thou art worthy to be called the son of Tahabaeere,—

“ Shake off that drowsiness, &c.”

Brave Yaradee stirred. He shook his garments of war, as the soaring eagle ruffles his pinions. Ten times he addressed his greegrees, and swore to them, that he should either return with the

* Yaradee is remarkable for his listlessness and inactivity.

sound of the war drum,* or with the cries of the jelle.† The war-men shouted with joy—“ Behold ! he shakes from him that drowsiness, the lion of war ; he hangs his sword to his side and is now himself.”

“ Follow me to the field,” exclaimed the heroic Yaradee, “ fear nothing—for let the spear be sharp, or the ball be swift, faith in thy greegrees will preserve you from danger.—Follow me to the field—for I am roused, and have shook off that drowsiness.” I am brave Yaradee, the lion of war—I have hung my sword to my side, and am myself.”

The war drum sounds, and the sweet notes of the balla encourage warriours to deeds of arms. The valiant Yaradee mounts his steed—his headmen follow. The northern gate‡ of Falaba is thrown open, and a rush is made from it with the swiftness of leopards. Yaradee is a host in himself. Observe how he wields his sword. They fall before him—they stagger—they reel. Foulahmen ! you will long remember this day ; for Yaradee “ has shook off his drowsiness, the lion of war—he has hung his sword to his side, and is himself.”

* In triumph.

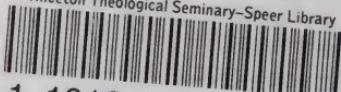
† The Jelle people are always employed to sing at the death of any great man.

‡ The gate which looks towards Foutah.



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